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herald

OF HOLINESS

Church of the Nazarene

May 1, 1968

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God and Mathematics

(See page 3.)



I KNOW AND AM PERSUADED



General
Superintendent
Williamson

Uncertain testimony is never convincing. On the contrary, it is useful as support for the opposition. Likewise false prophets who raise more questions than they answer make no converts but rather leave confusion the more confounded.

The gospel preacher is not primarily a debater. He has a message to proclaim. His personal testimony is reinforcement of the Word he declares. A paradox is created by many self-styled theologians today. They discount all sources of divine revelation. A "learned" preacher will not affirm, "Thus saith the Lord." Yet these theoreticians commend only the preaching which has been verified to the preacher by subjective experience. They destroy the foundations for assurance and call for testimony that has no foundation on which to stand. They make typical of accepted Christians those whom Paul described as "ever learning, and never able to come to the knowledge of the truth."

The teaching which leads to full assurance of faith is grounded in the authority of God's Word. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Timothy 2:19). This positive Christian can say, "I know whom I have believed, and am persuaded." His faith is in God's promise confirmed by the Spirit's witness to his consciousness.

This is certainly without the strut of the arrogant Pharisee. It is not the product of a mind closed by prejudice. It springs from humble, holy obedience to God's will as made known in the Bible. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

The assured witness is free from uncharitable judgment of those who hold divergent views. There is no disposition to call down fire from heaven to consume those who follow not us. "Full faith does not light fagots but the lurking doubt." Desk-pounding bombast proves nothing and convinces no one. Harsh pronouncements of doom upon those who disagree is an attempt to defend a position known to be insecure.

The Holy Spirit of truth guides the reverent believer into all truth. He testifies to Jesus, who said, "I am the . . . truth," and He verifies that God's Word is truth. To those who have the mind of Christ the Holy Spirit reveals those things which are foolishness to the natural man.

The Christian who knows speaks with conviction. His insights are discriminating and his utterance positive. He may seem to be dogmatic. But he will be convincing because his witness is born of faith assured and of love made perfect.

A PROCLAMATION

ACROSS THE CENTURIES, AS MAN HAS BEEN OVER-whelmed by his need, he has turned to God. Your Board of General Superintendents feels that such an hour is upon us. The staggering need of the family of nations makes us feel that only God can solve the problems that confront this generation.

In the streets of the cities . . . in the financial structure of the world . . . in human relationships with violence on every hand . . . in the homes of brokenhearted or totally indifferent parents and bewildered, unloved children . . . in the churches with no vital message for the confused minds of their communicants . . . sterile religions on every hand which cannot reproduce themselves . . . harried politicians and statesmen with nothing to offer but human-istic devices . . . lawlessness and shamelessness all indicate that our need is overwhelming.

It is beyond our feeble strength to cope with these problems.

The 17th General Assembly of the Church of the Nazarene will be meeting in Kansas City, Missouri, June 16-21. This will be a transition period. Leaders will be chosen, legislation enacted, and plans covering a four-year period will be made.

The church needs a new anointing, a mighty impulse from the Holy Spirit, and a fresh challenge for the oncoming quadrennium.

The responsibility for the spiritual success of this great gathering is upon us all. Let it not be said of us that we have not because we ask not.

We hereby call the entire church to a week of fasting and prayer beginning May 5.

Let us pray for God's touch upon us as individuals. Let us pray for God's guidance and anointing throughout the General Assembly. We call on every minister, every layman, every family, every friend, and all who are interested in the spiritual success of the church to fast and pray for a General Assembly that will be peculiarly marked by the presence of the Holy Spirit, for without Him we can do nothing. But let us pray in faith, nothing doubting, that our God shall supply all our need according to His riches in glory by Christ Jesus.

YOUR BOARD OF GENERAL SUPERINTENDENTS

Hardy C. Powers *Hugh C. Benner*
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• **By Ruth Teasdale**
Cardington, Ohio

GOD AND

MATHEMATICS



One hundred twenty sixth, seventh, and eighth graders trooped into the study hall—loud, noisy, and excited. It was the last Friday class. The line at the drinking fountain became exhausted. The pencil sharpener ceased its grinding. I loudly called, “Quiet,” and checked the roll.

A frowning little “Dennis” soon

shuffled up and said, “Teacher, I don’t understand this. Can you help me?”

I looked at the puzzled expression on the face of the seventh grader. He held a drooping book, and the bold-lettered title shouted, “Modern Mathematics.”

I said, “Son, I’m not a math teacher, but I’ll see if I can help

you.” (My math methods are far too old to be considered modern!)

Fortunately, the rule was in bold type at the top of the page, and when I explained and applied it, he got the right answer.

A jillion questions were asked me that day: “Is this word an adjective or an adverb?” “What is a predicate noun?” “Should I look

under B for Benjamin or F for Franklin?" "When did World War II end?" "Is a spider an animal? It's not an insect." "Where did the cowbird get its name?" "What is the inscription on the Liberty Bell?"

But the words "Modern Math" tantalized me. Figures began to play leapfrog with the *abc's* and *xyz's* of algebra. How can you take two from one and get an answer? "Let X represent the unknown quantity," is easy to say.

But from the beginning of time God has had a system of math that comparatively few people understand. No modern mathematician or textbook can give an explanation of it. Yet it is as modern as it is old. It has been proved by sages and prophets of the long ago and by Christians in 1968.

Paul hadn't studied algebra or modern math in the school he attended. Yet he worked at a problem for three days to get an answer. He had the help of God, a great light from heaven, and Cornelius. He learned that $1-2=1+1$. One sinner minus his sins and sin equaled a man plus God. When Paul testified to Agrippa of this fact, Festus said, "Paul, much learning doth make thee mad."

At the wedding in Cana, Jesus' host had a minus one—no wine. To the minus one Jesus added His plus and the answer was six. What modern mathematicians could explain how a minus and a plus could equal six jars full of wine?

Moses was well-acquainted with God's system of math, for he was told on Sinai, "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Leviticus 26:8). $5 + 1 = -100$ and $100 + 1 = -10,000$. Five faithful Israelites plus God resulted in 100 retreaters, and 100 faithful Israelites plus God resulted in 10,000 retreaters.

Then in Deuteronomy 3:29-30 Moses sang of a much higher ratio: "O that they were wise, that they

understood this . . . How should one chase a thousand, and put ten thousand to flight?" $1 + 1 = -1,000$, and $2 + 1 = -10,000$.

Again Matthew 19:5 says, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." Only God can explain this, $2 - 4 + 1 = 1$. One couple minus four parents plus God are one flesh! But the thousands of divorces each year prove that people are not using God's rules for happiness. They are trying to work it some other way. The answer to all divorce problems would be to practice God's rule for successful marriage, and the answer would be correct.

In Matthew 12:43-45, Jesus tells of an unclean spirit that goes out of a man, walks about, and finally returns to the empty heart with seven other spirits, "and the last state of that man is worse than the first." That problem could be set down as $2 - 1 + 8 = -1$. Modern math? No. As old as man. Adam and Eve were a holy pair until Satan entered the scene, and because of his addition to the occasion, they were driven out. Thus, $2 + 1 = 0$.

In Malachi 3:10 is another misinterpreted (many times selfishly) spiritual mathematical problem. It could be arranged in various ways: $\$1.00 - 10c = 90c + \text{God}$; $1/10 + \text{God} = \text{measure "pressed down . . . and running over."}$

But there is another math starter that thrills me. It is in Hebrews 2:11. "Both he that sanctifieth and they who are sanctified are all of one." 1 (the sanctified) $+ 1$ (the Sanctifier) $= 1$, a God-

filled man. In this case addition results in multiplication. The talents and usefulness of a sanctified heart, when controlled by the Holy Spirit, can be multiplied beyond human comprehension.

In the spiritual modern math class are those who pass the examination with an A and those who fail with an F. Bible math is easy to work if one has an understanding heart. But Jesus said in Matthew 13:13-16, "Therefore speak I in parables: because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes are closed . . . But blessed are your eyes, for they see: and your ears, for they hear."

My counsel to the small pupil was, "Son, I don't understand it either, but all I can tell you is to learn the rule and apply it, and you will get the right answer. 10^4 doesn't mean $10 \times 4 = 40$. It means to raise 10 to the fourth power, which would be $10 \times 10 \times 10 \times 10 = 10,000$."

How many there are who blind their eyes and hearts to God's system of math and try to make themselves believe that 10 sins raised to the fourth power will yield a harvest of only 40, when it really would be 10,000! Oh, that we would enroll in God's modern spiritual math class and learn God's system of arithmetic—that one sinner plus one seed of sin could equal 100 more; and one sinner less his sins and sinful nature could equal countless stars in a diadem of righteousness in the hereafter. \square

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High (Psalms 9:1-2).

HOLINESS AND A CASE IN SITUATION

His dark eyes snapped and the tone of his voice matched the dagger-like glint in his eyes. "Don't expect me to rat. I wouldn't let my buddy down for anything," he said as he turned away with a final burst.

"If I knew that any information I gave would hurt my friend, I'd lie first, and I don't think that is wrong. In fact, it is an act of mercy," he explained, as the first sharp tones began to die.

"How about the ethics involved?" his professor asked. "You profess a firm belief in the way of holiness; you say you could accept no other way; yet you say you are willing to lie to help a buddy."

"Is ethics more important than my friend's feelings?" the other shot back. "Why should ethics be so helplessly tied to the holy? Is holiness an aid or a hindrance in real life? We can't separate our religion from the realistic world out there, can we? I believe our religion ought to fit our needs."

The professor looked at his protesting friend, and thoughtfully moved into a brief explanation of the not "helpless" but hopeful bond between holiness and ethics.

"There is more than a minor matter involved in the case you mentioned," he said. "I appreciate your sincerity in respect to your buddy's feelings. Of course, it is Chris-

tian to think of others and regard highly the impact anything we do or say may have on those with whom we deal. It is not, however, an individual's feelings alone in this case. There is a deeper, more fundamental principle here, and that is what makes the essential difference.

"It isn't true holiness to overlook, much less disregard, the needs of others.

"Rather, the more spiritual one becomes, the greater his thought of others will be in every respect. He will strive to avoid injury, hurt, or displeasure wherever and whenever he can. It could be that this is what you mean when you say you would not 'rat,' or let your buddy down for anything. Certainly holiness is not the domain of ratting or betrayal of friends. Judas is an example of the evil of betrayal.

"The point to be remembered here is this: Don't fail to befriend a friend, but don't fail him in be-friending him. And, as I see it, that is exactly what your position would do. You are covering for him with a secondary value, while at the same time you are betraying him by obscuring the most basic truth.

"A lie is a lie, and as such a universal principle of truth and honor is violated. Colored words like 'ratting' must not hide issues of cleanness and candor.

"Truth may be hard to bear. But who could deny its worth in the long run? What in the name of reason or friendship would lead anyone to believe that evil is not really evil if there is sufficient excuse? This is the very core of situational ethics: nothing is right or wrong, only thinking makes it so. Would you want men to trifle like that with all the other principles which underlie your life and happiness?

"There has got to be a stopping place in situational ethics somewhere, if we hope to save the day and the place to stop it is before it begins. For once it is in motion, who can say where the tide will halt? It is for this reason, as well as others, that we must treat a lie—any lie—as a lie and not as a courteous gesture. The inevitable end of that road is disaster.

"Life is made up of countless instances and provocations which could, by your standard, make lying acceptable with the excuse that it does someone some good. But what about the many borderline cases, the social brinkmanship, which by the same method renders any man's word untrustworthy? Would you want to live in a society like that? Of course not!

"If we are going to live in a dependable society, then we must find it on unchanging principles no matter what the consequences

Magazines and Coffee Tables

• By **Berniece Roer Neal**
St. Louis, Mo.

Recently a teen-age girl asked her mother if the mailman had brought any magazines.

Her mother replied, "No, just the church magazine. But look these over again," she urged, indicating a variety of secular magazines on the coffee table. "There might be something you missed."

Why, in many Christian homes today, are church magazines treated as "junk mail"? Are we *ashamed* to put them on our coffee tables? Are we *proud* of secular magazines with lurid covers? Are we too sophisticated to read about God and the teaching of Christ? Do we *prefer* blood-and-thunder, obscenity, pornography, and scandal?

Then why not work at helping our church magazines compete?

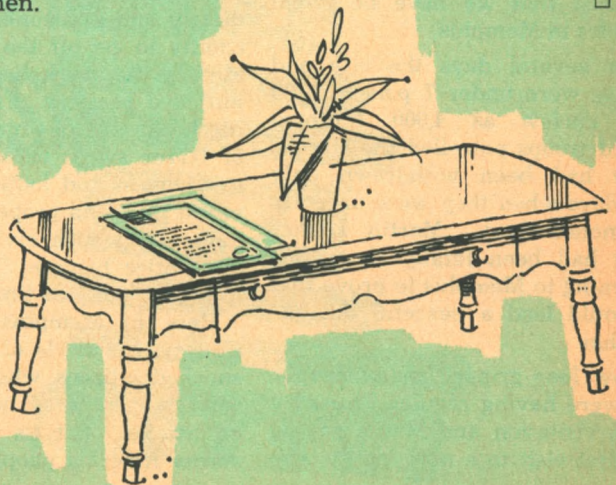
You can begin by placing yours atop the coffee table. Just by lying there, it whispers for you, "I believe in the church." But today's youth urgently needs *action* from us. Help that magazine *shout* God's messages.

Form a family **SPEAKER-OF-THE-HOUSE CLUB!**
Directions:

1. Meet weekly, for 15 minutes, preferably right after dinner. (The dishes can wait.)
2. In rotation, each member takes one meeting.
3. Material, selected by the speaker, must come from the church magazine. If he has no time to prepare, let him read it aloud. Afterward, to round out the 15 minutes, everyone joins in a discussion.
4. Adjourn promptly! Young people distrust meetings that don't.

New house-rule: From now on the church magazine will be kept on the coffee table—right out in front of God and everybody.

Amen. □



ETHICS

may be under some circumstances. And there will be a rash of hard cases to resolve; in fact some of them will seem insoluble. Even when in the long run this loyalty to the most basic principles gives us the best society, don't you think?

With this insight it is not difficult to understand the strict discipline which holiness places upon our lives. And it is not hard to see how important right is regardless of momentary or incidental setbacks. To sacrifice a broad principle on which the moral destiny of the world depends for a fleeting

circumstance, no matter how plausible it may seem, is to commit social suicide. The sacrifice of holiness for the moment brings the loss of security for the ages. Holiness, on that account, is

not a passing, killjoy, too-rigid church dogma; it becomes, rather, the very foundation on which moral and spiritual stability and security rest.

A significant pause was soon broken as a soft light glowed in the eyes of the first speaker, who had caught the point. He said, "Well, see it better now. As you say, it really is the long haul that counts in the end." □

Helps
to
Holy
Living

MEMPHIS:

IT CAN'T HAPPEN HERE

On Thursday afternoon while visiting in the St. Joseph Hospital, little did I dream that, a short time after I left, this would be the scene of the culmination of a tragic event that would rock the world. Through these doors they brought Martin Luther King, his life fast ebbing away from an assassin's bullet.

Our fair city is known throughout the country as an unusually clean and peaceful place to live. But this city, whose name means "good abode," had already had its complacency shattered by several unusual and trying weeks. Tensions were high due to the sanitation strike. In a city known everywhere for its good race relations, where problems had been resolved at the conference table, the strike had developed into a struggle of black against white and white against black.

On March 28, with emotions already at a boiling point, Martin Luther King found it impossible to control a "peaceful" march in downtown Memphis. He had to flee for his own safety as inflamed passions gave way to rioting and violence; no longer could we smugly boast that we have no racial troubles in Memphis.

For several days the city and county were under 7 p.m. to 5:30 a.m. curfew as 4,000 National Guard troops patrolled the streets. They had been withdrawn only two days when they were urgently summoned back. Martin Luther King had been fatally shot after returning to Memphis to prove that he could lead a peaceful demonstration.

Now fear gripped many people. We were having regular Thursday night visitation and I was paying my first visit to a new family who

• **By Jacklyn W. Shockley**
Memphis, Tenn.

had attended our church. They and some friends were grouped about the television and I heard the news bulletin as they invited me in: "Martin Luther King has been shot here in Memphis!"

Only the night before (Wednesday), the very forces of nature seemed to warn us of impending doom. Memphis and Shelby County were lashed by heavy winds and thunderstorms while a smaller-than-usual crowd gathered for our midweek prayer meeting. That night a destructive tornado touched down several places all around the edge of Memphis, demolishing property and even taking lives. Two weeks before, the first planned "march" had to be cancelled because Memphis was immobilized with the second deepest snow on record.

Now, two weeks later, as we listened to the television in stunned silence, the mayor came on to order every business to close immediately and everyone in the entire county to get off the streets. But already the spark had ignited into inflamed passions. Fires and rioting broke out downtown. A wave of terror swept across the nation as violence and looting took their toll in lives and property. We have never seen such civil disorder in our entire history. Truly we are living in "perilous times."

Here in Memphis and Shelby County, hundreds of thousands of shocked citizens who thought, "It can't happen here," have been jolted awake. Let us pray that all across America people will realize

that it is high time to awake out of our sleep and return to God. "... the night is far spent, the day is at hand" (Romans 13:12).

What about the Church? It is time for us also to awaken from our complacency and realize that while we have taken the road of ease and even indifference, the church is failing to reach the masses with the only gospel that can unite mankind. It is summed up in the words of Jesus himself when he said, "Thou shalt love thy neighbour as thyself" (Matthew 22:39). This is the only balm that can heal the grievous wounds of a hate-torn America.

Where do we go from here? The shooting occurred Thursday night and it is only two days later that I am writing this. Due to the strict curfew, we were not permitted to gather at the church last night for our board meeting. It is very doubtful that we will be allowed to have our regular Sunday evening services tomorrow night. Will our beautiful church stand silent and empty midst the deserted streets of suburban Memphis?

It can't happen here? It did.

Postlude

I am mailing this on Monday. We did manage to have evening services, but only by beginning at 5 p.m. We dismissed at 6:45 so our people could get off the streets. Our people responded wonderfully to a 30-hour chain of prayer which started after the morning service and is still in effect.

As I write this, the "Memorial March" is underway downtown. Let us purge our souls and ask the Lord, "What wilt Thou have me to do to help restore peace to our land and, most important, point mankind to the Prince of Peace?"

□

The Psalmist said, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalms 20: 7).

When our nation faces serious crisis on every hand as it does today, then it is that God's children must remember the Lord our God and refuse to be caught up in the passions and emotions that beset us on every hand.

When we remember the Lord our God we remember He can make a way where there is no way.

When we remember the Lord our God we remember His tender Spirit full of mercy that enables us to love our enemies and to do good to those who spitefully use us, and to pray for them.

When we remember the Lord our God we also remember to love our neighbor as ourselves, and that we must bear one another's burdens and so fulfill the law of Christ.

When we remember the Lord our God we will remember that God's work can never be done in violent disregard of His Word and His Spirit, and in remembering the Lord our God let all our members and friends everywhere remember the statement contained in our church *Manual*:

"We, the members of the Sixteenth General Assembly of the Church of the Nazarene, wish to

reiterate our historic stand of Christian compassion for men of all races. We believe that God is the Creator of all men and that of one blood are all men created.

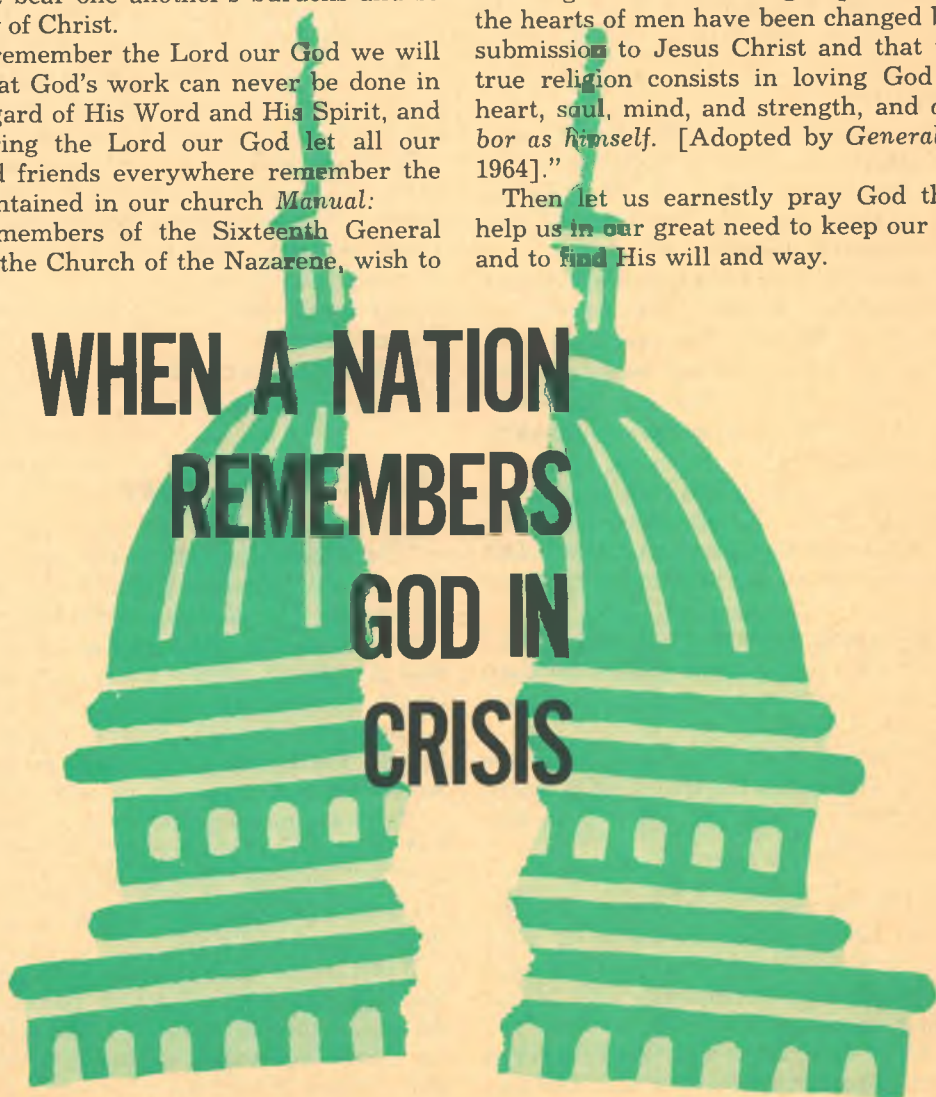
"We believe that all races should have equality before law, including the right to vote, the right to equal educational opportunities, the right to earn a living according to one's ability without discrimination, and the right to public facilities supported by taxation.

"We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony. We also feel that the scriptural admonition, 'Follow peace with all men' (Hebrews 12:14), should guide the actions of our people lest racial prejudices be intensified and by 'sowing to the wind' we 'reap a whirlwind' of bitterness, hatred, social disorder, and lawlessness.

"We also wish to state once again our belief that holiness of heart and life is the basis for all right living. We believe the real solution for misunderstanding between racial groups will come when the hearts of men have been changed by complete submission to Jesus Christ and that the crux of true religion consists in loving God with one's heart, soul, mind, and strength, and *one's neighbor as himself*. [Adopted by General Assembly, 1964]."

Then let us earnestly pray God that He will help us in our great need to keep our hearts calm and to find His will and way. □

WHEN A NATION REMEMBERS GOD IN CRISIS



Editorially Speaking

• By W. T. PURKISER

He Leaves the Driving to Us

The power and grace of God provide for us everything necessary for "life and godliness." He has given us the road map, the highway, and the destination. But He leaves the driving to us.

This just means that our Christian lives must always be a blending of dependence and initiative.

We can get nowhere without the provision freely and abundantly made for us by our heavenly Father. Salvation is always of the Lord. The glory is His and His alone.

There is no successful journey through life without a map. We just do not have time to explore every inviting bypath and every alluring country lane. Too many of them are dead-end roads, and some of them lead into the desert or over the precipice.

But we have a map, drawn with infinite skill and perfect wisdom. It directs us unerringly from the cradle to the grave. If we get lost, it is not because we could not know how to go. It is because we ignore the Guidebook.

Generally people ignore the map either because they are confident of their own sense of direction, or because they are following someone else. Most of us have seen the bumper sticker on an automobile ahead reading, "Don't follow me; I'm lost!" Yet this is exactly what multitudes are doing in matters moral and spiritual.

The highway is also a "given." If we had to blaze the trail or break out the road when we travel, we should make slow progress indeed. But there is a highway not of our building, a highway of holiness.

We sometimes sing, "It's not an easy road." Perhaps it isn't. But it is a great deal easier than "the way of the transgressor." And the best part of it is, it goes somewhere.

For the destination is all-important. However much some may argue that the trip itself is worth the trouble, there isn't much point to it if we forget where we're going.

GOD GIVES US the map, the highway, and the destination. But He leaves the driving to us. With all that has been given, there is no journey until we blend initiative with dependence and accept our part of the responsibility.

There are, to be sure, those who would leave it all to the Lord. They would have it that His sov-

ereign will and irresistible grace will save whom He pleases and leave the rest to their justly deserved fate.

But the Bible, the Guidebook, doesn't read that way. God's ancient people failed, we are told, and bleached their bones in the wilderness not because God did not will their salvation and not because it could not have been otherwise, but because "the word preached" was not "mixed with faith in them that heard it" (Hebrews 4:2).

And what is true in the initial responses of the soul to God's offers of salvation and sanctification is also true all along the way. The journey moves along only as we combine dependence and initiative. The Lord leaves the driving to us.

So little is done in the work of the Kingdom because so many of us want nothing more than to be passengers, or at best back seat drivers. But low aims always miss the high marks.

We have said it often in many ways and it is still true: God never does for us what we can and ought to do for ourselves. We miss His best, when we do, not because of lack of dependence but because of lack of initiative.

God gives us the map, the highway, and the destination.

But He leaves the driving to us.

The Messianic Hope

"The Messianic hope" is a phrase that describes the age-old longing of the Jewish people for a Deliverer. The Messiah, they believe, will lead them out of the troubles that have beset them almost without respite since the Assyrian-Babylonian conquests more than 25 centuries ago.

The term "Messiah" means "the anointed one." In Old Testament times, three classes of people were anointed, prophets, priests, and kings.

There are many promises and references in the Old Testament to the coming of the Messiah. Some of them describe Him as suffering on behalf of the people of God. Others speak of Him as ruling them as Lord and King.

When Jesus of Nazareth came preaching, and teaching and healing, many recognized Him as the long-expected Messiah. The name Christ is the Greek equivalent of the Hebrew term Messiah. When Peter made his great affirmation of

faith in answer to the question of Jesus, "Whom say ye that I am?" he said, "You are the Messiah, the Son of the living God."

When Jesus was raised from the dead, thousands more accepted Him as indeed the Hope of the ages, the promised Messiah. However, the tragic fact both of history and of the New Testament is that officially His own people did not receive him.

The Messianic hope still survives among the ancient people of God. It is by no means universally held. Some even dogmatically deny it.

Yet both suffering the persecution on the one hand, and victory on the other hand, have a way of reviving the Messianic hope.

Six million Jews lost their lives in the gas chambers, ghettos, and concentration camps of Europe during the second World War. Out of those ghettos and concentration camps came the haunting words and melody of the Ani Maami, "I Believe":

I believe in the coming of Messiah with complete faith.

Even though He delay, I shall go on hoping.

I shall go on hoping with the daily expectation of His arrival.

THE "SIX DAY WAR" of last June has resulted in another surge of Messianic expectation. Again, it must be said that it is not held by everyone, and is denied by many. Yet it crops out in unmistakable ways.

One rabbi is reported from Jerusalem as saying that the establishment of the state of Israel 20 years ago was the beginning of redemption. The unification of the city of Jerusalem, he felt, was another important step.

Still another rabbi said, "The steps of the Messiah are already audible."

A letter from Jerusalem reports the thinking of the man on the street. The writer says, "A soldier told me this week he felt recent events indicated the coming of the Messiah was nearer, and that this feeling is generally held by many."

Arnold Olson reports the conversation of a friend of his with one of the Jewish observers who attended the Berlin Congress on Evangelism. The two men sat together on the long flight back to the States.

The rabbi commented that he was looking for the coming of the Messiah. The Christian minister said, "We are also looking for Him. But we believe His coming will be the return of Christ."

Then he asked the rabbi in all seriousness, "What would you do if you discovered when the Messiah does come that He was the same Jesus who visited Israel two thousand years ago?"

The rabbi replied with tears in his eyes: "If it

turned out to be Jesus, I would not be a bit surprised!"

This is not meant to overlook the nature of Zionism or the political problems that beset the Near East on every hand today. But Jesus himself alerted us: when the branch of the fig tree is tender, and its early leaves appear, we are to know that His coming is near, "even at the doors."

Religious Irritation

The late A. W. Tozer was a keen analyst of the spiritual life. He wrote on one occasion, "It requires a great care and a true knowledge of ourselves to distinguish a spiritual burden from religious irritation. . . .

"By nature some persons fret easily. They have difficulty separating their personal antipathies from the burden of the Spirit. When they are grieved they can hardly say whether it is a pure and charitable thing or merely irritation set up by other Christians having opinions different from their own."

All of us, of course, suffer from what in another context has been called the "egocentric predicament." We see things as we see them, and we cannot get out of our skins to see them as other people see them.

Further, we necessarily assume that we are right and others are wrong when differences of viewpoint arise. We can hardly do anything else. A man who really thought he was mistaken and still held to the same opinion would be quite hopeless. To become convinced our opinions are wrong is to change them.

And all too often in differences of opinion we are like the little girl arguing with her friends who said, "I'll tell you what, Kay—we'll compromise. I'll admit I'm right if you'll admit you're wrong!"

Everything depends upon the attitude we maintain toward our differences. Further experience and additional information may show us that the other fellow was right.

We can also recognize that we sometimes tend to be most dogmatic about that of which we are not really too sure. The man who has clear, settled, and strong convictions doesn't get excited and bombastic when those convictions are questioned. He has enough confidence in the truth to know that it will ultimately prevail.

Religious irritation really reveals lack of faith. Because it does, it is weakness and not strength. A spiritual burden, on the other hand, is "pure and charitable" and willing to wait the vindication that will surely come. □

Use Them, or Lose Them

THE RELIGION of Jesus Christ at its best is a singing religion, and the Church of the Nazarene is a singing church. Through the years our evangelical music, more than any other single element, has provided the spiritual atmosphere for satisfying worship and for aggressive, effective evangelism.

But everyone who possesses any full knowledge of

the music in our church will agree that we are far from utilizing all the possibilities of musical talent in our local churches. Development in this area can mean the involvement of many more of our people, young and old, in the ministry of the church, and also the provision for a much greater outreach through the appeal of music.

Professor Ron Lush in recent years has been developing a broad, inspiring, and generally exciting approach to this problem. His work has been so effective and his contribution so sound that the General Music Commission, in collaboration with the Nazarene Publishing House, has given Professor Lush every possible cooperation and support. *Here is a program that can have value for every local Church of the Nazarene.*

Choirs for all ages, pianists, organists, and those who play orchestral instruments—all are to be involved in a total church music project. Pastors and music directors will find here a workable program, geared to meet the challenge of total participation.

Last summer I watched Professor Lush in action as he organized this program, especially among the children and young people. In two instances, the camp meeting platforms were crowded with these young musicians. All the younger folk proudly wore their badges as "Singing Deputies for Christ." Night after night their young voices, in three or four age-groups, were lifted enthusiastically in praise to Christ, giving a "lift" that was a blessing to all. And during the day there was a quite constant stream of younger people going by "Uncle Ron's" cottage, often with little pretext, but just wanting another contact with the one who was guiding them into such a delightful experience in church music.

A major "Participating Music Program Demonstration" will be a musical highlight of the General Assembly. In behalf of the Music Commission, it is our hope that our people will grasp the idea and concept of music participation, and that our churches, singly or in groups, will utilize the unusual talent and calling of Ron Lush to help them move into the rewards and spiritual blessing of this significant project. □

"Uncle Ron," and his "Singing Deputies"



17th GENERAL ASSEMBLY HOUSING INFORMATION

CONVENTIONS- NYPS, NWMS
CHURCH SCHOOLS **-June 13-15**
GENERAL ASSEMBLY-June 16-21, 1968

Are you coming to the General Assembly? If you are and need a place to stay we need your request by **May 15**. All of the downtown accommodations are filled to capacity. We are now placing people within 30 to 45 minutes of the auditorium. We will do our best to locate a room for you.

GENERAL ASSEMBLY ARRANGEMENTS COMMITTEE

REQUEST FOR HOUSING

MAIL TO: HOUSING DEPARTMENT
CONVENTION & TOURIST COUNCIL
OF GREATER KANSAS CITY, INC.
1212 Wyandotte Street
Kansas City, Missouri 64105

Please reserve the following accommodations for me:

☐ SINGLE (one person) ☐ TWO PERSONS ☐ DOUBLE BED ☐ TWIN BEDS

REMARKS.....
.....

1st Choice

2nd Choice

3rd Choice

4th Choice

If reservations cannot be made in one of the hotels or motels indicated, shall we place you elsewhere? ☐ Yes

☐ No. Mode of travel ☐ Car; ☐ Plane; ☐ Train; ☐ Bus; ☐ _____

ARRIVAL DATE Hour ☐ a.m. ☐ p.m. Departure Date

NAME

ADDRESS

CITY STATE ZIP

I am a General Assembly Delegate ☐; Convention Delegate ☐; Visitor ☐.

Reservations will be confirmed. Give names of all persons who will occupy this reservation.



Campus Commentary

WHERE IS THE CHURCH?

There is a beautiful edifice on a prominent corner in our city. Many people gather there on Sundays and on Wednesday evenings. It is a place of worship, inspiration, and fellowship. But, is that the Church?

There are some imposing office buildings at the headquarters of a denomination. Elected boards and committees meet there. Busy executives and office personnel work there to carry out their assigned tasks in the program of world evangelism. Is that the Church?

Every four years at a General Assembly, representatives of clergy and laity meet to check direction and map strategy. In a unique sense, this is "the church" at one particular time. But this is a meeting lasting less than one week in a quadrennium. Where is the church between assemblies?

Christ left His mission of reconciliation to the Church to complete. His Church was to be built on the rock of their confession "Thou art the Christ, the Son of the living God!" The gates of hell were not to prevail against it (Matthew 16:16-18). He did not leave his followers alone, for the Church was "born" on the Day of Pentecost when the Holy Spirit came as Jesus had promised. It was a bold plan, but has it quieted down and smoothed out to a few buildings and modern organization with data processing?

"Christianity is made for the road not the sanctuary. . . . For three centuries Christian faith was propagated in homes and market places, prisons and catacombs. . . . Authentic Christianity is a life to be lived midst the hard facts of history. . . . The cutting edge of the church on the world is the aggregate of the individual influence of millions of faithful Christians in their day-to-day living," wrote Dr. Richard C. Halverson. He continues this thought by stating, "God risks this plan with you where you are." Laymen infiltrating the campus, the marketplace, government, with the great confession and a witness to full and free salvation. The "salt of the earth." "The light of the world." This is not the task of a few full-time professionals but of all Christians.

Where is the Church? The church is where you are. The Church is we who profess Christ before men. (Matthew 10:32). More than buildings or organiza-

tion, the Church is individual Christians, each with his own functions and area of responsibility. Oswald Chambers said, "Never allow the thought I am no use where I am. . . . You certainly are of no use where you are not." Our basic responsibility is not so much for the general problems of the world as to the particular people and circumstances in the niche where God has placed us.

If there is a church in your community, it is at places of work where there are Christians. If you are not the Church, who is? If the Church is not "at work"—forget it.

PRESIDENTS HONORED

In their recent meeting, the Board of Trustees of Pasadena College voted unanimously to extend the present term of office of President Shelburne Brown to September 1, 1973.

Lambuth College, Jackson, Tennessee, named Dr. William Greathouse, president of Trevecca College, as their "Outstanding Alumnus for 1967." He graduated with honors in 1941 from Lambuth.

CHRISTIAN SERVICE VOCATIONS

One of the encouraging developments of the past three years is the response of young people to the needs of the church and the call of God. Decreases in the number of licensed ministers in 1957 and 1959, and two years of very small increases (1963 and 1964) are gradually being offset by wholesome gains in 1965, 1966, and 1967.

The role of Nazarene colleges and the Seminary as they share in this task is indicated by the table below.

	NEW STUDENTS		GRADUATES	
	1966	1967	1966	1967
Ministry	286	456	117	155
Missions	137	158	21	32
Christian Education	24	41	11	17
Church Music	46	35	17	15
Further Study	—	—	47	67
Totals	493	690	213	286
Percentage	17.7%	22.7%	20.2%	24.2%

THE LORD OF MYSTERIOUS WAYS

July 3, 1962, was as confusing as it was hot in North Towanda, N.Y. Paul McBride, an air force officer who had completed a tour of duty in Okinawa 17 months before, had received orders to be in Vietnam within nine days. He left his wife, Kay, in their Oregon hometown and made his way to Southeast Asia.

This upset was only another of several for the McBrides, who had long been Christians and Nazarenes. Childless, they had also experienced frequent disappointments in efforts to adopt children. But the Vietnam assignment was to take a different twist. Paul visited orphanages in Saigon where he saw 800 homeless children less than two years old.

During the following months, the McBrides adopted two infant Vietnamese girls. The mother of one of their new daughters had died when a Viet Cong grenade exploded in a crowd of



MR. AND MRS. McBRIDE and their children, from left to right, Paul, Jr., Leilani, and Jacquie.

people where she was standing. The infant carried scars from the incident.

Looking back on the series of events, Mrs. McBride said, "The Lord truly does work in mysterious ways. From an apparent heartbreaking separation, He gave us the children we had prayed for for years."

And He wasn't finished. The McBrides, now living in Wichita Falls, Tex., have since adopted a Chinese son. □

LISTENERS to 14 radio stations in Spain heard their first evangelical broadcasts on Palm Sunday and Easter when La Hora Nazarena, the Nazarene Spanish program was aired. The stations in Spain were among 1,429 throughout the world which carried either the English or Spanish Palm Sunday and Easter programs. □

JERRY JACKSON, Forrest Stone, the Pasadena College Pep Band, and



DR. HARVEY HENDERSHOT, superintendent of the West Virginia District, preached the sermon at the dedication recently of the Vienna, W. Va., church. Valued at \$80,000, the church was built with much donated labor, and has a present indebtedness of \$26,000. The pastor is Rev. C. Paul Taylor.

the Lamplighters, a college quartet, placed either first or second in a vocal and instrumental music contest held in Azusa College, among Christian colleges in the southern California area. □

A 20-year-old New Zealand laboratory technician employed by a large public hospital is contributing his vacation, plus two months leave without pay, to help train technicians at the Nazarene hospital at Kudjip, New Guinea. Neville Bartle, the son of a Nazarene minister, left February 9 with 20 crates of free medical supplies contributed by local doctors. The nine churches in New Zealand picked up the \$400 tab for transporting the supplies. □

THE SOUTHAMPTON, England, church is celebrating its sixtieth anniversary year as an organization, and its second as a member of the Church of the Nazarene. "The work was set in motion," according to Pastor Peter Hartley, "under God, by three men, fired with holy zeal in 1908." The work was organized as a Church of the Nazarene by Rev. J. B. MacLagan, in February, 1967, the last public engagement before his death. □

NEWS COMMENTATOR Paul Harvey spoke April 5 in Putnam City, Okla., as a part of the nearby Bethany Nazarene College culture series. □

JANIS ISHIKAWA and Rosie DeDios, students at Pasadena College,



17th GENERAL ASSEMBLY / KANSAS CITY, MISSOURI / 1968

recently won awards in the Raisin Center Debate Tournament at Fresno, Calif., among 150 contestants from 15 colleges. □

PFC. MELVIN A. Wade, a marine from Albany, N.Y., died recently in Vietnam. Surviving him is a cousin, Miss Norma Pulsiter. □



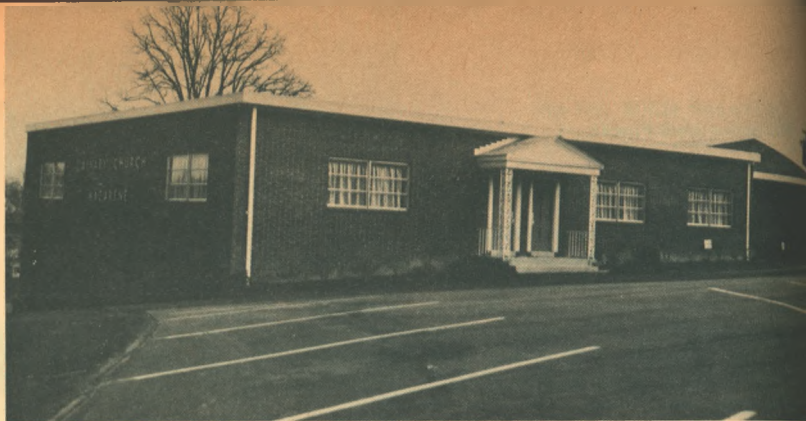
Pro: United Action

... I am very encouraged by the tone of some of the articles that have appeared recently in the *Herald*. I quite agree that church union is unimportant, but that we must realize that there *already* exists a unity in the Spirit, and that we should take advantage of opportunities available for unified action of believers—or, better still, make opportunities ...

All too often there is no vision of carrying the gospel beyond the walls of the church. The nearest thing to it is to expand the walls and make the church a little bigger. Surely we won't win the world for Christ by ourselves. Time is running out. Our

nation, our world, is coming apart at the seams. Denominational pettiness is out of place. We must cooperate just as our missionaries have done through the years. If our doctrines are correct, we have no fear of losing them by association with others ... The only time I've seen anything that comes close to revival has been when people of God have stood together and quit pretending that the other fellow didn't exist ...

HERBERT DAMM
New York



DR. G. B. WILLIAMSON, general superintendent, preached the dedicatory sermon on the occasion of the completion of a new educational unit at the Arlington (Va.) Calvary Church. The \$115,000 unit was constructed debt free, and brings the total church valuation to \$655,000. Dr. Samuel R. Brown is pastor.

SET GOALS AT FIRST ASSEMBLY

Goals of 20 percent membership increases and 10 percent giving to missions were announced at the first district assembly of the Church of the Nazarene in New Zealand, held February 1 at Piha Camp, a north coastal resort.

Delegates and members from the new district's nine churches were present when District Superintendent H. S. Palmquist called the assembly to order. For most delegates this was their first assembly, and the glorious singing, testimony, and intercession as the Holy Spirit moved, was too much for even the conservative New Zealanders to hold back their feelings.

In spite of difficulties faced in church growth, there was a slight increase in membership in some churches, and better than a 20 percent increase on the Sunday school rolls. A new church was opened in the capital city, Wellington.

Plans for a quarterly magazine to be published by the district were announced.

Delegates to the General Assembly are Rev. H. S. Palmquist and Rev. H. F. Mackenzie (ministerial); N. Grimshaw (lay). □



Dr. Ross Price, Wiley Professor of Theology at Pasadena College, who was visiting professor of biblical theology at Bethany Nazarene College during second semester, shows Dr. Roy Cantrell, president, the design for his latest book, **NAZARENE MANIFESTO**.

This book is comprised of the paper Dr. Price read at the first Nazarene Theological Conference last year, and will be released by the Publishing House for the forthcoming assembly season. The contents outline the doctrines, standards, polity, sacraments, etc., of the Church of the Nazarene and the significant place the church holds in the mainstream of Protestantism.

NAZARENE MANIFESTO, a book every Nazarene ought to read, may be secured from your Nazarene Publishing House. 55 pages, paper. \$1.00

DISTRICT ASSEMBLY INFORMATION

MISSISSIPPI, May 7-9, First Church, 603 West Silas Brown, Jackson, Miss. 39204. Host Pastor: Tom Cox. General Superintendent: Dr. G. B. Williamson.

CENTRAL CALIFORNIA, May 8-9, The People's Church, 3731 North Cedar, Fresno, Calif. 93702. Host Pastor: Ira L. True, Jr. General Superintendent: Dr. Hardy C. Powers.

LOS ANGELES, May 8-9, Bresee Church, 1480 East Washington Blvd., Pasadena, Calif. 91104. Host Pastor: J. George Taylorson. General Superintendent: Dr. George Coulter.

ALASKA, May 9-10, First Church, 402 11th Ave., Fairbanks, Alaska 99701. Host Pastor: Dwayne Hildie. General Superintendent: Dr. V. H. Lewis.

NAZARENE CAMPS

JULY 21-28, Oregon Pacific District, at Clackamas District Center. Workers: evangelists, C. Hastings Smith and Fletcher Spruce; missionary speaker, Harry

Rich; singer, Curtis Brown; teen choir with youth director, Roger L. Clay; children's workers, N.E.T. No. 1, Floyd Schwanz, director. For reservations and further information write District Superintendent W. D. McGraw, P.O. Box 16206, Portland, Ore. 97216.

JULY 26 to Aug. 5, joint Southwestern and Northwestern Ohio districts, at the Nazarene Center 2½ miles west of St. Marys, Ohio, on Route 29. Workers: Dr. Curtis Smith and Dr. G. B. Williamson, evangelists; Gene Braun, singer. Rev. M. E. Clay, superintendent of Southwestern Ohio, and Rev. Carl B. Clendenen, superintendent of the Northwestern Ohio districts.

AUG. 19-25, Tabor Nazarene Camp, Tabor, Ia., camp held 35 miles south of Omaha. Workers: evangelists, Rev. Clayton Bailey and Rev. Marion McCandless; singers, Wally and Ginger Laxson. Dr. Gene E. Phillips, district superintendent.

"Showers of Blessing" Program Schedule

May 5—"You Can Follow Christ," by Dr. L. Guy Nees

May 12—"You Can Be an Overcoming Christian," by Dr. L. Guy Nees

May 19—"You Can Be Filled with the Spirit," by Dr. L. Guy Nees

NEW "SHOWERS OF BLESSING" STATIONS:

WRR	Dallas	
	1310 kc.	12:15 p.m. Sunday
WPAX	Thomasville, Ga.	
	1240 kc.	9:15 a.m. Sunday
WDCX-FM	Buffalo, N.Y.	
	99.5 meg.	9:30 p.m. Thursday
KLOR	Blackwell-Ponca City, Okla.	
	1580 kc.	7:45 a.m. Sunday
KLOR-FM	Blackwell-Ponca City, Okla.	
	99.3 meg.	7:45 a.m. Sunday

VITAL STATISTICS

DEATHS

MRS. PHYLLIS LEITZMAN GRINNELL, 37, died Mar. 12 at Winter Haven, Fla. Funeral services were conducted by Rev. Paul Bickes. Surviving are her husband, Lyman; one son, Gary; her parents, two brothers, and one sister.

DR. J. I. HILL, veteran missionary, 86, died in Bentonville, Ark. Funeral services were conducted by Rev. Boyd C. Hancock. He is survived by two daughters, Mrs. Clois Lytle and Mrs. Elsie Mortensen, and three sons, Claud G., Marvin J., and Chester W.

WILLIAM H. MILLER, 53, died Feb. 27 at Flint, Mich. Funeral services were conducted by Rev. Howard M. Daffoe and Rev. Kenneth L. Roland. He is survived by his wife, Azola M.; two sons, Don C. and Joseph W.; one daughter, Janet F. Cole; his father, four brothers, and 13 grandchildren.

MRS. LAURA M. VENING, 83, died Mar. 7 at Plainfield, Ind. Funeral services were conducted by Rev. T. Haggard and Rev. R. B. Grubbs. She is survived by one son, Karl; one daughter, Mrs. Leola M. Wheeler; three grandchildren and seven great-grandchildren.

BORN

—to Don W. and Roberta (Nord) Ogburn, D.D.S., Nevada, Mo., a daughter, Cynthia Dawn, Mar. 29.
—to David and Jane (Johns) Ball, Clearwater, Fla., a son, David Ernest, Jr., Mar. 17.
—to Jim and Carla (Brundige) Hendershot, Nashville, a daughter, Kelley Jean, Mar. 15.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

G. Franklin Allee, 1208 South Skyline Drive, Moses Lake, Wash. 98837, has some open time in September and November.

The Leverett Brothers, Box 176, Lamar, Mo. 64759, have some open dates in May, June, July, and August.

J. Marvin Harrison is reentering the evangelistic field. He will terminate his pastorate at Abilene (Tex.) Trinity Church May 19. He may be contacted at 211 Dresden, San Antonio, Tex. 78213.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—
Office: 6401 The Paseo, Kansas City, Mo. 64131.
HARDY C. POWERS, Chairman; V. H. Lewis, Vice-chairman; GEORGE COULTER, Secretary; HUGH C. BENNER, G. B. WILLIAMSON; SAMUEL YOUNG

NEWS OF RELIGION

You Should Know About . . .

DR. HAROLD Lindsell, 54, professor of Bible at Wheaton College, Ill., has been named editor of *Christianity Today*, interdenominational Protestant journal published in Washington.

Lindsell, who assumes the post September 1, served for three years as associate editor of the magazine and is a longtime colleague of the retiring editor, Dr. Carl F. H. Henry, founder of the biweekly journal begun in 1956. □

THE THIRD meeting of evangelical leaders at the Key Bridge Motel near Washington, D.C., another in a series aimed at bringing American theological conservatives in closer touch, has selected Newark, N.J., as the arena for special work toward spiritual renewal in the summer of 1968.

Twenty-four churchmen, led by conveners—Dr. Leighton Ford, Charlotte, N.C., evangelist; and *Christianity Today* editor, Carl F. H. Henry—pledged renewed support of the projected Newark crusade to be spearheaded by Negro Evangelist Tom Skinner. They vowed to widen the impact of the summer, 1968, crusade with outside money and manpower.

The latest Key Bridge group, which met in Arlington, Va., near here March 9-10, also adopted a statement addressed to the earlier participants commenting on the possibility of a massive national evangelistic thrust cresting in 1973. □

ARLINGTON COLLEGE, a Church of God (Anderson, Ind.)—sponsored institution in Long Beach, Calif., has voted to merge with Azusa Pacific College in Azusa, Calif., effective at the opening of the fall semester in September, 1968.

Arlington's President Bell will become assistant to the president at Azusa Pacific College, with special responsibilities in the field of church relations.

Since the merger of Azusa College and Los Angeles Pacific College in 1965, the school has grown rapidly. The consolidated enrollment for the present year is 982. □

WHEN YOU dropped your usual dollar into the collection plate at church last time, your pastor probably wished it was \$1.50. He could use the added funds.

Dr. Nathan Pusey, president of Harvard University, said in Chicago recently that poor salaries for clergymen is one of the "scandals of American society."

In accord with the visitor's remarks was the newspaper Chicago's *American*, which made a survey of the area's ministers' salaries and found them well below those in industries and the professions.

"A bartender at a country club gets more money than the man in a Chicago pulpit," one minister observed.

The starting salary of a clergyman in Chicago may be less than \$5,000, but added to it are free housing in a parsonage, travel and utilities allowances. It is estimated that these items average generally over 30 percent above the salary.

The salaries of the American Baptist Convention pastors ranked lowest in comparison to some of the larger denominations. In the Chicago area, the Chicago Baptist association ministers receive an average salary of \$5,600 plus housing. In nearly 100 percent of the churches, the fringe benefits are provided. Car allowance is the poorest figure, being only slightly higher than the national average of \$900. □

HELPING HIS wife wash the dishes, Rev. John Byrnell protested: "This isn't a man's job!"

"Oh, yes, it is," his wife retorted, quoting II Kings 21:13, "... and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

The minister wrote in his parish magazine that he was so surprised he dropped a plate. □

RIOTERS MISS CHURCH PROPERTY

Although a number of Nazarene churches and related institutions were in the immediate area of racial conflict which erupted as the result of the assassination of Dr. Martin Luther King, Jr., church property in the five cities hardest hit by the violence escaped damage.

In Baltimore, where 9,000 federal troops were called in, First Church, located near a large shopping center which was looted, went undamaged. Pastor Roy Carnahan's car, however, was pelted by rocks in broad daylight as he tried unsuccessfully to check on members.

Nearby in Washington, D.C., services were not held at First Church on April 7 as burning and looting moved to within two blocks of the church. However, there was no report of damage to the church.

Rioting in Memphis, where Dr. King was assassinated, was confined to the Negro section of the city, several miles from First Church where Rev. J. E. Beckum is pastor. He indicated that other churches in the area also had not received damage.

The Chicago Central District operates a clothing distribution center on Chicago's west side in the midst of

the area hit worst by fires and rioting. Yet, according to Dr. Mark R. Moore, district superintendent, the center, as well as nearby Chicago Central Church, went unscathed.

In Kansas City, where racial unrest was slowest to begin but lasted the longest, both the Nazarene Publishing House and the Park Avenue Church, which are in the riot area, were undamaged. □

RAYMOND McCLUNG ILL

Dr. W. Raymond McClung, 56, superintendent of the Houston District for 12 years, suffered a heart attack April 11 while trimming a hedge at his Houston home.

He underwent tests on Monday following the Thursday attack to determine the extent of the damage. According to Mrs. McClung, doctors at Spring Branch Memorial Hospital listed her husband as being in critical condition. □

MANN CITED BY QUINCY

Dr. Edward S. Mann, president of Eastern Nazarene College, was recently named the "Man of the Year" by the Quincy, Mass., Junior Chamber of Commerce.

Presenting the award was Mayor

James McIntyre, who lauded the Nazarene educator: "In recognition of his years of responsible leadership and service to his college and community that others might be inspired by his example of concerned and selfless involvement with his fellow man, let this award be an enduring reminder of the esteem and appreciation of the citizens of Quincy." □

KOREAN RETREAT SET

Pastors and parents of servicemen stationed in Korea are encouraged to write them advising of the Nazarene retreat scheduled for May 17-19 at the Eighth U.S. Army Religious Retreat Center at Seoul, Korea.

Lt. Col. Lyle W. Robinson, a Nazarene chaplain, will be in charge. □

MRS. MORGAN HOSPITALIZED

Mrs. Thelma Morgan, wife of Rev. Earl Morgan, has been hospitalized in Presbyterian University Hospital in Pittsburgh, Pa., for treatment for a recurrence of Hodgkins disease.

The Morgans were missionaries in Lebanon and Italy for 13 years, but terminated service in 1965 because of Mrs. Morgan's illness. They request prayer that God will restore her to good health. □

TWO GENERAL ASSEMBLY SERVICES

Sunday, June 16, 1968

8:00 A.M., June 16, 1968

COMMUNION SERVICE

17th General Assembly
Church of the Nazarene
Municipal Auditorium—Kansas City, Mo.

SEAT FOR ONE

Seats not occupied by 7:45
Will Be Released

10:30 A.M., June 16, 1968

COMMUNION SERVICE

17th General Assembly
Church of the Nazarene
Municipal Auditorium—Kansas City, Mo.

SEAT FOR ONE

Seats not occupied by 10:15
Will Be Released

Tickets are necessary to distribute the crowd evenly. (10,200 arena seats are available each service) Get your ticket at the Auditorium. All tickets must be obtained between 8:00 a.m., June 13 and 7:00 p.m., June 15.

Churches coming as a group may write in advance for ticket reservations. A list of names in the group must accompany request to:

Communion Reservations
General Secretary's Office
6401 The Paseo
Kansas City, Mo. 64131

Reservations cannot be acknowledged, and no tickets will be mailed.

Next Sunday's Lesson

By Albert J. Lown

THE WISDOM OF SELF-CONTROL

(Temperance)
(May 5)

Scripture: Proverbs: 16:22-32; 20:1;
23:19-21, 29-35 (Printed: 20:1;
23:19-21, 29-35)

Golden Text: Proverbs 16:32

THEME

To show the folly of intemperance and the wisdom of self-control in all social practice—a necessity if life is to be a temple of the Spirit.

INTRODUCTION

"A good time" is often equated with excessive drinking. The fallacy of "the more we are together—to drink without limit—the happier we shall be" is constantly plugged in spite of the links between alcohol and divorce, crime, cruelty, road deaths, etc. Intemperance does not apply to drink only, but the lesson refutes advertising lies and the social idolatry of alcohol. It is

A Wolf in Sheep's Clothing. Inviting in color, promise, and association, wine is a mocker producing the opposite of its supposed harmless effects. Giving the wrong kind of stimulation, it promotes laziness, moral laxity and leads to poverty—of personality if not finances (23:21, 33). Indulgence affects tongue, temper, health, and the morning after, as the narcotic rages through an addict's system mocking his attempts to break free (23:29, 35). Herod's sensual birthday party, Belshazzar's irreverent feast, and Isaiah 28:7-8 show the adverse effects of drink upon conscience, character, and company. Abstinence, not moderation, is the duty of Christians who are

As Sheep Amid Wolves. Condemnation, though necessary, is insufficient to meet the challenge of social evil. Positively, a Christian stands for godly principles in every company. His concern is a good name, influence, and example, above being a good mixer or "sport." Allowing nothing in life inconsistent with the privilege of being God's temple, he seeks to combine the serpent's wisdom and the dove's harmlessness in difficult social situations. Respecting parental concern and family honor, he is ruled supremely by the truth (23:22-23).

CONCLUSION

True temperance, self-control, is really Christ's control, a fruit of the Spirit, the final answer to antisocial addiction of any kind. Willpower, mental culture, economic and medical arguments help, but by grace we can be five-starred victors (16:32).

The Answer Corner

Conducted by W. T. Purkiser, Editor

In the renewal of a pastor's call, why are not blank votes recorded as having been cast?

For two reasons. First, they are not votes in any balloting where the ground rules require a "yes" or "no."

Second, where the results depend on a certain favorable percentage of bal-

lots cast, blanks are automatically "no" votes. They do not actually register the indecisive state of mind they are supposed to indicate.

I am a pastor and have just recently moved to this church. In going over the membership roll, I have written letters to members living out of town to keep them in contact with the church. I have received letters back from several that they have joined the Church of the Nazarene elsewhere. Now this I am happy about, for they have become a part of the local church where they can actively participate. But we have no record whatsoever of the transfer. Why do pastors receive those who are already members of the Nazarene church without asking for their transfers? Are they trying to make a record for themselves by taking these people in on profession of faith?

I have no idea why this happens. But it would be quite impossible to receive people already members in good standing of another Church of the Nazarene as if they were coming in on profession of faith.

We have a very simple and safe method of transferring members from one local church to another. But it is sometimes ignored in the way you have pointed out.

There is another way the transfer procedures are ignored. It is illustrated by the fact that every year we issue from 800 to 1,000 more transfers than we receive. In the last full quadrennium, 1960-64, we issued 60,522 transfers, and received only 57,433 members by transfer.

Some of this is accounted for by the fact that people are always in the process of moving, and our church years

on different districts end at different times over a period of some six or seven months.

But since a transfer is not official until notice of reception is received, it is a little hard to account for the 3,089 people who apparently vanished.

Many problems would be avoided by simply following the paragraph in the *Manual* that reads, "The pastor, when requested by a member, may grant a transfer of church membership . . . to any local church of the Church of the Nazarene that may be named, such transfer to be valid for three months only. When the reception of the transfer is acknowledged by the receiving local church, such person's membership in the former local church shall cease" (paragraph 50, pages 53-54, 1964 *Manual*).

Does the length of time a pastor has been in the ministry accumulate so that the first year in his new pastorate his 10 or 20 years in other places makes him eligible for a month's vacation?

There is no generally accepted formula for the length of a pastor's vacation. Usually it has nothing to do with the length of time he has served a given church or been in the ministry.

For the sake of the work, the vacation time should be adequate. This may well vary from minister to minister, and from situation to situation.

A little boy quizzed his mother, "Mamma, why does the preacher get a

month's vacation while Daddy only gets two weeks?"

His mother was a wise woman. She replied, "Well, Son, if the pastor is a good preacher, he needs it. If he isn't, the people do."

Incidentally, I have never been impressed with the remark, "I never take a vacation—the devil never does." I haven't felt I was called upon to pattern my life after the devil.

In I Peter 4:18, what is the difference between the ungodly and the sinner?

They are roughly synonymous terms. Technically, ungodly (Greek, *asebes*) means impious, without reverence for God and acting in rebellion against His law.

The sinner (Greek, *hamartolos*) simply means one who sins.

As far as there is a difference, "un-

godly" would be the stronger of the two and would refer to character. "Sinner" would have to do more with deeds or acts done.

Between them, they include everybody who lives without personal saving faith in Christ.

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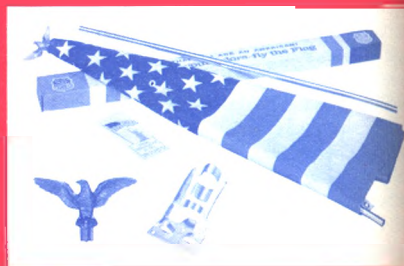


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